

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER.  
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PREACHERS' DEPARTMENT.

ORIGINAL SERMON,

BY SETH STETSON.

Parental Affection.

TEXT.—"And the king was much moved, and went up to the chamber over the gate and wept; and he said, O my son Absalom! would to God I had died for my son Absalom my son, my son!"—2d Sam xviii. 33. What more tender and affecting language, will burst from a parent's heart, in view of lost child, than this? Parents only can enter into the feelings of those who have been bereaved of their beloved children.—any such parents are found in every place, no in the course of their journey, through a trying state, are called to pass similar painful circumstances. And it may be profitable to all parents, and children, to meditate on the events of providence, which must sooner or later fall to their lot. Such meditations may induce parents and children, to induce in such a manner, that when they are called to separate from each other by death, their sorrows may not be aggravated, with the reflection, that they had neglected their relative duties, towards each other; or chargeable with those deeds, which fill the part with pain.

The scenes, through which king David and Absalom his son passed, in their connexion with each other were recorded, no doubt, for our instruction and reproof.—fathers, generally, feel a peculiar regard for the welfare and prosperity of their sons, the Bible contains many striking examples, of their warning and encouragement. Men of high stations, either of office, or wealth, and more exposed to the trials, which David experienced from Absalom, than others, in low or straitened circumstances.—or their exalted and affluent condition, often leads parents to humour and indulge their children, or allow them to have their own way; which pampers the pride, and ratifies the passions and appetites of the young. Hence extravagance and licentiousness, take captive the promising and amiable youth, and oftentimes, they bring themselves to an untimely grave, in shame and disgrace, and pierce their parent's hearts through with many sorrows. "A wise son, maketh a glad father, but a foolish son is the heaviness of his mother."

Absalom was David's third son, by his third wife, Maacah the daughter of Talmai, king of Gesher. The circumstance of David having a number of wives, which was custom among kings, and other rich men, ancient times, as it now is in eastern countries, where christianity has no influence, was one principal cause of his domestic troubles. Family broils, and neglect of children or partiality towards them was one natural consequence of the ungodly practice of polygamy, or having more than one wife, at the same time. God made one woman for one man, at first. And the reason given by the prophet, Malachi was, that he might seek a godly seed. We have accounts in the Bible, of many family difficulties, which sprang from this unlawful practice. Abraham and Jacob, Elkanah and Gideon, David and Solomon, all seemed to meet with much trouble with their families on this account.

A worse sort infidelity in the conjugal relation, excited jealousy and distrust, and separation. God has said it, and he will make it word good, that certain characters, too bad to name, he will judge. Verily, from that we often see, there is a God that judgeth in the earth.

As David met with persecution in his own country, from king Saul, his envious father-in-law, he was obliged to sojourn in Geshur, by obtaining some peace in his own house, living in peace with this king, and marrying his daughter. David gave the name of peace to her son, which signifies, *A father of peace*. But whatever his name signified and however beloved he was, of his father, yet he, finally, caused his father much trouble. We have nothing recorded to the disadvantage of Absalom's character in the early part of his life. It appears, he was a very beautiful person. And probably, he was not ignorant himself, of this external accomplishment. And like many other young and beautiful persons, he esteemed himself too highly. And his father's partiality, for his son of a king's daughter, might tend to exalt him to his ruin.

The first account we have of his bad temper, relates to the murder of his half-brother Amnon, who had abused his beautiful sister Tamar.

Absalom kindly took in his afflicted and weeping sister, and with good reason withheld all intercourse with this vile and cruel brother. Though Absalom had sufficient cause to reprobate the detestable conduct of Amnon, yet he went beyond the bounds of righteousness, in hating his brother with a murderous heart. When he had caused the death of his brother, Absalom fled from his country, to his grandfather, Talmai, king of Geshur, where he dwelt three years. He was aware that his numerous act, might provoke the vengeance of his connexions, or countrymen. And it seems probable, that had Absalom continued in Geshur, he would have saved himself and his father, and his countrymen much trouble.

But his father David felt most sensibly the loss of his children. And his partial fondness for some of his children, occasioned in peculiar trials as was the case, with many other distinguished men of old. His beloved and beautiful daughter was cruelly dishonored by one of his sons, who was now gain by another, who had fled his country. How righteous were these judgments upon David, who had himself been guilty of deeds equally cruel and abominable. As he met it out to others, it was measured to him again.

When the news came to David, that Amnon was murdered by Absalom's command,

while he was feasting, and his heart was merry with wine at Absalom's table, the king's sons came from the same table, and lifted up their voice and wept; and the king also, and all his servants, wept very sore. Absalom had made this feast, and invited his brethren, with a determination, to take away Amnon's life. And his plan succeeded.

Still David loved his wicked son Absalom, who had caused his brother's death, and fled out of the country. And the soul of king David long to go forth unto Absalom. Here was a struggle between parental affection, and a ruler's righteous displeasure. He loved his son with pity and good will, but disapproved of his character and conduct. As a father he could forgive and restore, but as a king and judge, he must frown upon transgressions of the law.

Finally, however, David consents that Joab, his chief captain, should go after Absalom and bring him home to Jerusalem. But he is not allowed to see his father's face, for two years. Absalom, all this time, is held in a state of suspense and confinement; aware, that his father disapproved of his behaviour. He could not longer endure this humble and imprisoned condition. He then commands his servants to set fire to Joab's field of barley, which induced Joab to visit him in his retirement. Absalom then demands of Joab, admittance to his father's presence, saying, "if there be any iniquity in me, let him kill me." Joab then makes known to David the wishes of Absalom. Upon this, David probably, hoped to find his beloved son, so humbled by his chastenings, that he should meet a true penitent. David now, permits Absalom to come into his presence. Absalom bows himself on his face to the ground, before the king. And the king seeing such signs of humble submission, embraced his son; and like the father of the prodigal kissed his son. Thus the long breach of five years continuance is healed. But it is healed only to break out again, soon after.

Being restored to the king's favour, Absalom soon begins to manifest his ambition to rule upon his father's throne. And to accomplish this love of power, he is willing to sacrifice the life of his beloved, or rather loving Father. Probably, he felt mortified into a resentful against his humiliating conduct towards himself. He thought to retaliate upon his father, who had brought him to bow his face to the ground before him. O how cruel is pride and selfish ambition!

Absalom prepares him horses and chariots, and fifty men to run before him. He soon places himself in the gate of the king's place of judgment, and begins to flatter the people that he was a friend to them; that their cause was good; but the king was above serving them, and neglected his duty in not appointing proper persons to settle their controversies. Absalom boasts, what he would do, were he made judge in the land. He would do them justice. Such is often the language of selfish persons, who would exalt themselves to places of honor and profit.

"And it was so, that when any man came nigh to him to do him obsequies, he put forth his hand, and took him and kissed him.—And on this manner, did Absalom to all Israel, that came to the king for judgment.—So Absalom stole the hearts of the men of Israel." In a crafty, deceitful manner, he robbed his honored father of his good name, and stole from his father the affections of his people. This was worse than to have stolen from his father his silver and gold.

How many will steal, in this way, the respect and affections of a people, from worthy men, far better than themselves, that they may promote their own selfish honour and interest!

And yet, they would be much offended with a thief who should steal their property: And would resent the imputation, with indignation; and condemn those who should intimate that they act like Absalom?

Having practiced this deceitful conduct for a time; and David being advanced in life, Absalom pretended that he had made a sacred vow to the Lord, when he was in Syria, that if he was permitted to return to Jerusalem, he would serve the Lord. Before, when he would slay his brother, he pretends to friendship and hospitality; but now, when he would turn his father from his throne, and bring down his aged king, the anointed of the Lord to the grave, he pretends to religion. That he had vowed to serve the Lord. For this purpose, he begs leave of the king to go to Hebron. The king bid him go in peace. But Absalom had war in his heart. For he sent spies throughout all the tribes of Israel, saying, as soon, as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." What base ingratitude was this, to turn traitor against a loving father, whose loving kindness had been so great towards a darling son.

Ahitophel, David's counsellor is sent to, and the conspiracy is strong; for the people are continually with Absalom. Though Ahithophel was great man; probably, Absalom knew him to be destitute of integrity and uprightness. He is found to be ready to join with Absalom against his king. And many others follow him in their simplicity, not aware of any treasonable plot against the king. Thus, oftentimes many honest and good citizens, are beguiled and ensnared by the boasting aspirants for power.

When David had learned what had taken place, he and his servants, and his household flee from Jerusalem, his capital city, aware, that it would be the first object of Absalom to take possession of the city and destroy the king, that he might reign in his stead. Could he be so blinded by his sinful passions, as to imagine that he could prosper in such an unjust an enterprise? He did not realize that there was a God that judgeth in the earth. Such things are found in the sacred Record, as a warning to the selfish and ambitious. But many have disbelieved, or disregarded these divine Records, and without foreseeing the evil, have rushed on blind-fold to destruction.

Absalom entered Jerusalem in triumph.—But the triumphing of this wicked man was short. His father, with a few faithful friends flees to save his life. David did not wish to stand in self-defence, where his son, and his people, would be liable to loose their lives.

He was not destitute of true courage. He had given ample proof of his heroism as a man of war. But he was, likewise, a benevolent and compassionate man.

Among David's friends, was Ittai the Gittite, who was a stranger, and an exile, who had been with the king but a short time.—David advised Ittai to return with his brethren to Gath, wishing him mercy and truth, because it appeared to him uncertain, where he should have to go. But Ittai answered the king, and said, as the Lord liveth, as my lord the king shall be, whether in death or life, even there also will thy servant be."

When David perceived the resolution of this brave Philistine, who had six hundred men with him, he made him one of his three generals. Here is a remarkable and affecting circumstance, which reminds us, that in the midst of judgment God remembers mercy. While David is forsaken by his son, and his counsellor, and many of his people, and made to flee from his city, he knows not where, he receives help from an uncircumcised Philistine; one of the citizens, if not a connexion of Goliath whom David slew.

And David said to Ittai, "Go, and pass over the brook Kidron, which was not far from Jerusalem, and separated it from Mount Olivet. And Ittai passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people with the king passed over towards the way of the wilderness." Here was an affecting scene. Men, women and children fleeing for their lives, from their habitations, into a wilderness. What caused this loud weeping, but great mental distress?

"But David sent back the ark of God, with Zadoc the priest, into the city, saying, If I shall find favour in the eyes of the Lord, he will bring me again and shew me both it, and his habitation; But if he thus say, I have no delight in thee: behold, here I am, let him do to me as seemeth good unto him." Here was unreserved submission to God.—David did not pretend that he knew better, and could do better than his God. He, therefore, would resign his will to the will of God. How wise, how reasonable, how consoling was such a temper of mind!

"And David went up the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot; and all the people that were with him covered every man his head, (as a sign of deep distress and sorrow) and they went up weeping as they went up. "How fluctuating and uncertain, are the affairs of men; even the affairs of Kings! God lifeth them up, and he putteth them down. On him, all should depend, in prosperity and adversity. David found it good for him to be afflicted. He found it good to draw near to God. His weeping endured for a night, but joy came in the morning. He had his days of prosperity, and his nights of adversity.

David charged Zadoc the priest, whom he sent back with the Ark; together with Hushai his chief-counselor, to send him word, by his son, how matters went in Jerusalem.—Hushai is sent in a special manner, to defeat the counsel of Ahithophel: and he succeeded. Ahithophel advised Absalom to grant him twelve thousand men, and he would immediately pursue after the king, come upon him suddenly, and take away his life; while his little company of faithful friends, on finding their king dead, would join Absalom. This was wise counsel. Had Absalom consented that Ahithophel should have the honor of taking, or destroying the king, his father, the world would have been done.

But Hushai, David's friend and counselor, whom David sent back to defeat Ahithophel's counsel, professed to join Absalom, being called to give his opinion, said this counsel of Ahithophel was not good at that time. He advised that all Israel be assembled, and Absalom take command in person, instead of allowing Ahithophel to take command. This was flattering to the pride of Absalom; and gave David opportunity to escape over Jordan, and to have his friends and army increase and gather around him, in a more composed and organized state.

News was conveyed to David, of the plan to be pursued by Absalom. And the night was embraced by the king to cross the river Jordan before morning light. Ahithophel finding his counsel disregarded returned home, and hanged himself. Such was the effect of disappointed pride, and treasonable ambition.

While David was fleeing from his enemy, Shimei, of the house of king Saul, cursed him; but David was sensible that it was righteous with the Lord, that he should be so treated; and he submitted to the affliction.

But as Shimei afterwards acknowledged his fault, and was the first to welcome the returning king, David deferred his punishment, till he should be guilty of some other offence: though it was considered, that who cursed the Lord's anointed was worthy of death.

In the course of a few days, Absalom assembled all Israel to pursue after his honored and loving father. He crosses Jordan and approached the city where the king took up his quarters. In the city of Mahanaim in the wilderness of Ephraim, David met with kind friends, who brought provisions for his household and his army.

David here numbered the people which were with him, and set officers over them, and proposed to go out to battle himself against the conspirators and Absalom. But this proposal was rejected by his captains and soldiers.

He then gave a charge to his captains to deal kindly with his rebellious son, who had come out to battle against his father. How strong was parental affection! Said Jesus, if ye who are evil, know how to give good gifts unto your children, how much more shall your father in heaven give good things to them that ask him. But David's son is found in a state of rebellion against his father: yet David would have him treated kindly. And is not God the Maker of souls as compassionate to his rebellious creatures as an imperfect man?

A battle is fought in the wood of Ephraim; twenty thousand men of Israel are slain, by David's men; and Absalom is caught by his

hair, while riding under the thick branches of an oak, upon his mule; and there left to feel the fatal darts of Joab, the chief captain of David. Absalom justly meets the fate he deserved for taking up arms against his king, his father. It is the declaration of Christ, that he who takes the sword shall perish by the sword. Absalom's beauty fades, his glory dies with him, and his body is cast into a pit, in the wilderness, without any monument, to tell where the traitor lies, but a great heap of stones.

Two young men run to carry the news of Absalom's death to the king. He had waited with anxiety to learn the fate of his dearest son. His first inquiry shows the tender affection of a father. "Is the young man Absalom safe?" One young man cannot answer the question; he only knew that a victory was gained. The other young man answers the question of the trembling king. Hearing that it was Abimaaz who first came, the king said, he is a good man, and cometh with good tidings. The good man brought true tidings, but not joyful tidings to David. And he said to the king, *all is well*.

"Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king." And the king said, is the young man Absalom safe? This question he could not answer. Immediately Cushi came, saying, tidings my lord the king. The same question is put, "is the young man Absalom safe?" And Cushi answered, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man." This answer, struck the king to the heart. David felt, as Joab afterwards accused him, to care more for his son, the young man Absalom, than he did for ten thousand of others. Believers in election or partial salvation will say, so it is with the king of heaven. He cares more for his chosen or believing children, than he does for ten thousand, reprobate or unconcerned sinners. But can such fond partiality be justified? If any of the people deserved to die, by hanging, who more so than Absalom? But David manifested no delight in the death of Absalom's army of twenty thousand men. Neither has God any pleasure in the death of the wicked. Yet he cuts off multitudes in their wickedness. And David saw no way to maintain proper authority and promote the peace and welfare of the nation, but to withstand the rebellious: and even destroy those who rose up against government. So God to preserve the authority of his laws, and to promote the best good of his kingdom, destroys from the earth, the ungodly, by his divine judgments.

And when David heard the news of his son's death, "the king was much moved and went up to his chamber over the gate, and wept, and as he went, thus he said, O my son Absalom! my son, my son Absalom! would to God I had died for thee, O my son, my son, my son."

Aged parents, who have been bereaved of their sons in early life, on whom they have depended for comfort and support in their declining years, have felt something as did King David, on this distressing occasion.

Old Jacob when he thought that his beloved Joseph was dead, had painful feelings: but there were peculiar aggravations attending the death of Absalom: which few parents ever experience. To have a son whom we love with tender affection, rise against our peace, and seek our lives: and then die in the unrighteous contest, must be distressing in the extreme.

How many comforting reflections have many parents, when they lose their children, at home with them in the arms of peace, and not by the arm of violence. How painful to think of the multitude of blooming youth, cut down by the fatal dart of the enemy. To be cast, in a few moments from a state of health, activity, and beauty, into the pit, into the deep waters, or to lie mangled or wounded, weltering in their blood, upon a field of battle, is horrible and distressing. How many afflicted parents, in this country, and in every part of the world, have had occasion to be moved, and to retire to their chambers, and weep and cry out, with a loud voice, with David, O my son, my son, would to God I had died for thee. But most parents, comfort themselves, that their sons have died in a good cause, and therefore have died honorably. But David had not this consolation. David wept at the grave of Abner, king-Saul's chief-captain, when he died by the hands of an assassin; and said, died Abner as a fool dieth. No. He died as a wise, and worthy, and innocent man. But it was not so with Absalom.

How distressing must be the thought, to every filial son, every dutiful child, that they may be tempted to do those things, which shall fill a kind parent's heart with sorrow, or bring down their gray hairs in trouble to the grave. How watchful and prayerful should all the young be, that they be not enticed to sin, and involve themselves and their parents in overwhelming distress. And parents should be more concerned that their children be well instructed in morality and religion, and have the principles of justice and fidelity implanted in their hearts, than to possess great wealth or honour without them. Probably, Absalom had, in early life, been too much indulged, or left to himself, so he brought his father to shame. Yea, he brought himself to a disgraceful end in the days of his youth. He was a young man, when compared with his father: so his father called him. Is the young man Absalom safe?

My friends, can we conceive of any of the children of men treating their heavenly Father, worse than Absalom treated his father? He evidently sought to take away his father's life. He mustered his army over Jordan into the wilderness, that he might destroy him. It is true Absalom was disappointed in his wicked enterprise. But this want of success altered not his intention. The disposition of his heart was ungodly. He was a murderer of his father in the sight of heaven. Yet his father would have spared his unwise, his deluded son, if he could. This might have been one principal reason why David wished to go out to battle, with his men of war. When he is prevented, by his chief officers, he charges them to show mercy to the young man. Had David desired the death of Absalom, he might have defended the strong hill of Zion against him. But to spare him, and the people of Jerusalem, David left the city. He does not go after Absalom, to attack him in Hebron, where he got himself proclaimed king. Nor does he stand his ground against him in his capital. But David seems willing to resign up all, and retreat into the wilderness, to dwell in caves or rocks, as when he was pursued by king Saul, rather than injure his Son, or the people of the land. But as David is pursued by Absalom, and a large army, and is driven into a corner, as it were in the wilderness, he then, in self-defence, consents that his friends shall meet the enemy.

Now my friends, ought we to think that God is unwilling to save his sinful creatures, from endless sin and misery? who have not treated him worse, than Absalom treated his father. If David possessed the power to change Absalom's heart in a moment, would he not have done it? Has God made creatures he cannot change, when he pleases? If God cannot change them, why do people pray that God would exert his power to accomplish such an object? If God cannot change the sinner's heart, or make him willing in the day of his power, to submit to his Maker, who can do it? Can the creature himself do what his Maker cannot do? Can ministers and christians do that for sinners which God cannot do, and which sinners cannot do for themselves? Then surely, they must be faulty, if sinners remain unconverted? But no minister or christian will pretend that he can do more than God. Why then will not all sinners, sooner or later be made holy and happy? If God can do it, and will not, then he must choose that they should continue sinful and miserable to all eternity. If God chooses this, who ought to choose differently? If God desires or wills the salvation of all men, and cannot accomplish it, he must be as helpless as man, and there can be no encouragement to pray

rable forever, in another world. No such doctrine could come from a good being.—It must come from a wicked being. It must suit the feelings of wicked beings only.—Hence we find all benevolent christians deplored sin and its consequences; and wishing to do them all away; and rejoicing at every promise, and sign of such an approaching event.

Jesus promises that all that the Father giveth him shall come unto him: and all things are delivered to him of the Father.—Hence, were one soul for whom Christ died to be lost beyond his mercy, he might weep with David, O my son, my son, would to God I had died for thee.

### CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, AUG. 23, 1833.

### MAINE MISSIONARY SOCIETY.

It is well to keep our friends in Maine, from time to time, advised of the pecuniary power as it increases in the hands of the orthodox, which is exerted against the cause of truth. In the Mirror of last week is an acknowledgement of sum by W. Storer, Treasurer of the Maine Missionary Society, received from June 10, to August 10, 1833. The list, closely printed, covers five columns of that paper, mentioning contributions of "silver buttons," "avails of a poor man's sheep in Edgecomb," "gold necklace," "earrings and drops," "bosom pins," "gold rings," &c. &c. The aggregate contributions, therein acknowledged, for those two months, amount to \$4,190.08. This is for the 6th part of the year. We suppose that this is but the ordinary stream of cash that is running constantly into the Treasury of that single Society. If so, the annual increase of capital must be \$25,140.48. It is easy to see what a tremendous power will thus accumulate in a few years, subject to the control of the orthodox party in Maine. It is evident that they love money; and the apostle says "the love of money is the root of all evil." Great evil, therefore, may be expected from this mammoth power.

It should be remembered, that this sum is given *beyond* the salaries ordinarily paid by Societies for their own preaching, &c. &c.; and that it is devoted to the support of unsettled preachers who are sent forth into every part of the State, like locust swarms, to establish orthodoxy in all destitute regions. We know not how this iniquity is to be checked and prevented, unless it is by the formation of a sound public opinion against their private begging and public operations. If the people are jealous of powerful monied institutions in the form of Banks, we think the reason is doubly as strong why they should be jealous of still more powerful and dangerous monied institutions in the form of sectarian crusading Societies.

### JEFFERSON'S PRINCIPLES.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

This sentiment, so worthy its patriarchal author, deserves to be printed in letters of gold and to be inscribed upon the portals of every civil and religious temple in our land. But 'tyranny over the minds of men,' assumes many forms; and, we do fear, exists as extensively in republican America as in almost any other country. It is, indeed, true, that there are not, and cannot be, in our country any civil enactments against the freedom of opinion; but there may be, and are, laws of another description—unwritten—which would punish men at the most tender points, and in the severest manner, for daring to be honest in matters of opinion.—There are penalties, which men may be and are made to feel, that are unknown to the civil laws. There are other modes of persecution, than those prescribed by constitutional statutes. Men may be punished for opinion's sake, on religious and political matters, and punished too in the most effectual and cruel manner; by social penalties; by withholding from them their just claims to equitable rights; by attacking their characters and destroying their peace; deranging their business, and visiting them with the withering and blighting curse of prejudice—of political and religious hate.

The mind ought to be free. No honest man, who maintains a good character, should suffer even for a moment, by the avowal of his opinions. Any attempt to injure his business or destroy his peace on account of his opinion is a "tyranny over the mind."—Let no man pretend to admire the institutions of our Republic; let him not profess a regard to any thing republican in principle, who would seek to form or perpetuate any combinations amongst citizens for the purpose of imposing fetters upon the minds of the people. The quotation we have made from Jefferson is an admirable one, and we say "Amen" to it with all the heart; but we have witnessed some men adopting it for their motto, whilst they were publicly and zealously engaged in the unholy and anti-republican business of collaring people into their ranks and punishing all who dare to do the neck to their arbitrary commands. Such an inconsistency ought to be exposed.

On no subject is there greater need of the Jeffersonian maxim, than on religious matters. In the absence and for the want of

the requisite power of Law, ingenuity has been at work to accomplish the object by other less direct but equally sure means. In this country every thing is governed—as John Randolph used to say,—by "King Numbers"—the greatest tyrant, as he affirmed, that ever lived. Efforts, therefore, have been made, by the power of sectarian party drilling, to form combinations of numbers whose power should reach every case of dissent from the popular belief. The great object of the orthodox is, by controlling all the fountains of knowledge, from Universities down to Sunday Schools, to form and control public opinion—this being the supreme and most potent law, and to bring this power to operate with a blasting effect, upon the personal prosperity and social happiness of all who will not fall down and exclaim "Great is Diana of the Ephesians." We have witnessed the efforts directed to this end with painful fears as to the ultimate consequences. We suspect the country is hardly yet aware of the depths and the extent of their designs. While they cry peace before the people, sudden destruction awaits their dearest interests. We verily believe, that the chief object of their professed attachment to literature and religion, is to sweeten the dose and sugar the pill which is to destroy the republican liberties of our country. Let the people be awake. Let them watch these people at every point, and resist their machinations with firmness and resolution.

### WATERVILLE COLLEGE.

The Editor of Zion's Advocate, a Baptist paper, protests, that Waterville College is the most liberal [in the orthodox sense of the word] of any literary Institution in New England. It may be so; for it so happens that every officer always has been, is, and we presume always must be, a Calvinist Baptist "up to the hub" as Dr. Ely would say. Can it never happen, that there is no other person qualified for President, Professor or member of the Board but a Baptist?—aye, and a clergyman too? A correspondent, whose communication is inserted this week, lays the charge of sectarianism directly at the door of the College—and he is one who knows whereof he affirms.

The evidence of sectarianism was manifest enough at the late commencement; and appeared in the offer to make *literary* men of certain Baptist clergymen, not one of whom,

we have satisfactory reason to believe, can make any thing like a decent pretension to literary knowledge. That is to say, we noticed, that the honorary degree of "A. M." was conferred on four preachers—all Calvinistic Baptists—who know no more about a course of literary studies than three-fourths of the respectable farmers and mechanics in the country. We have seen this abuse every year, as often as the Commencement returned—the conferring of *literary* degrees on Baptist ministers, hardly qualified to teach a common district school, because they are Baptists. Is it not making degrees ridiculous in the extreme? Good mercy! how these men must look with A. M. appended to their names! Jack Downing's degree of A. S. S. [Amazin Smart Skolar] was not more ridiculous.

When Waterville College will become a *literary* institution, and show some respect to the literature of gentlemen in the bestowment of its favors; when it will satisfy the public by its elections and its acts, that it is not a sectarian institution, it will have a full tide of public favor setting towards it. Till then, the State will leave it to take care of itself.

### TEMPERANCE.

From a little Temperance Tract, sent us by a worthy friend in Amesbury, Mass, we are gratified to learn that the Temperance cause has flourished very greatly in that town and Salisbury of late. The Tract contains the First Annual Report of the Salisbury and Amesbury Young Men's Temperance Association." This Association was formed but a little more than a year ago, with a view to aid the other Societies then in existence, and contained at its organization forty seven members. It now embraces one hundred and three. The whole number of persons in the two towns pledged to total abstinence, is about fourteen hundred. Four years ago there were in these towns twenty six licensed retailers, who vended 30,000 gallons of spirits at a cost to the people of 20,000 dollars per year. Now there are in both towns but three places where spirits are sold, and during the present year there have been but two bbls. of rum brought into the two towns. Here, it will be perceived, is an immense pecuniary saving to the people, to say nothing of the prevention of poverty, crime and wretchedness which must follow the absence of ardent spirits.

We have been gratified on reading the Report, and think the friends of Temperance in Amesbury and Salisbury, entitled to very great praise for their zeal and perseverance in the cause. Well would it be for our whole country if their example should every where be followed.

### SOUTHERN PIONEER.

The Editor acknowledges the receipt of 22 No. current Vol. of the Baltimore "Pioneer and Visitor," which, he believes, is the first he has seen of the work since the volume commenced. We feel an interest in the work and should be happy to receive it regularly. Will Br. Skinner exchange? We are the more particular at this time, because we find a Sermon of Br. Pitkin commenced in the number before us, which we are anxious to copy; but cannot do so, unless we receive the number following, containing the remainder.

### UNREDEEMED PLEDGE.

We have a little story to tell—as how Br. A. C. Thomas' "213 Questions without Answers," a little Tract which we have before noticed and copied from, has fret a whole knot of some fifteen or twenty orthodox editors in New-York City. There is an orthodox paper there, which has been pleased to take our name, entitled the "Christian Intelligencer," conducted by an association of orthodox clergymen. It seems some one was pleased to send a copy of Br. T.'s Questions to the Intelligencer office, with a request that their fallacy might be exposed; whereupon an editorial notice appeared pledging that 213 Answers, short, pithy and scriptural, should be furnished, if the correspondent would pay for printing them. Br. T. being in the City, called at the office, and made himself known as the Author of the Questions, and desired that the Questions and answers might appear in the Intelligencer. This was peremptorily refused. He then asked for the Answers and pledged himself that they should appear in the "Christian Messenger," at his expense. This too was refused. Finally, to pin his antagonist editors to the wall, he offered to comply with their own proposal, and cause 1000 copies to be printed in a pamphlet form, at his own expense. After taking a day to consider, word was returned, that on re-examining the Questions, they had concluded to forfeit their pledge and not answer them at all!—Verily one does chase a thousand now, almost literally. And what is the public to consider an orthodox pledge, voluntarily offered, and swaggeringly made when, as they thought, no enemy was near,—worth hereafter?

### NEW PUBLICATION.

Our thanks are due to Br. B. B. Mussey of Boston for a copy of a pamphlet recently published by him, entitled "A candid examination of Dr. Channing's Discourse on the Evil of Sin. By Hosea Ballou of Boston." 12 mo. p. p. 35. The Examination is characteristic of its author.

### [For the Christian Intelligencer.]

"Whither thou goest, I will go; thy people shall be my people; and thy God, my God. Where thou diest, I will die, and there will I be buried!"—Ruth, Chap. 1.

Nay, say not that we thus must part, Nor bid me, mother, leave thee now; 1, who would bear a daughter's part, 1, who would guard thy furrow'd brow: For mother, none of all the loved And cherish'd of thy heart are here, The forms that erst might joy thy sight, The tones that erst might glad thine ear.

Nay, say not thus: by the strong love That bound me to the noble dead, I urge thee, mother, grant me now, Thy woes to soothe, thy steps to tread, My joys—were they not link'd with thine, In ties of the same hallow'd home? And vision'd hopes—were they not wreath'd With strength the same fond ones as thy own?

Those fairy hopes are curtain'd now In shadows of the cypress tree; And mother, my poor heart is left Of all, save memory's glance, and thee, Aye—dost thou deem my heart too frail To share thy toil—to ease thy pain? Or stranger's hand more dark to me? Than this, where no fond hopes remain?

Then know thou, that my stern resolve Can stem the rush of ev'ry tide; Nor aught of ill—nor worst of earth, Shall drive me hopeless from thy side. Thou'rt yet to learn that I can cling In firm—and deep—and changeless love: Aye, try me, by the darkest test That strength of human heart can prove.

And what are youthful hearts to me? 'Round each a wondrous spell That rushes o'er my stricken heart— Of its past joyous dreams to tell.

Then, mother, bless me kindly now, And I will hover round thy way, Or here—or in thy foreign home—

Or leave thee, through life's fatal day.

Then know thou, that my stern resolve Can stem the rush of ev'ry tide; Nor aught of ill—nor worst of earth, Shall drive me hopeless from thy side. Thou'rt yet to learn that I can cling In firm—and deep—and changeless love: Aye, try me, by the darkest test That strength of human heart can prove.

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Then, mother, bless me kindly now, And I will hover round thy way, Or here—or in thy foreign home—

Or leave thee, through life's fatal day.

Yes; "where thou goest, I will go"—

If in affliction's mournful train—

My joy shall be, to cheer thy heart,

And rouse thy slumb'ring hopes again.

Or, if thy God send forth a ray,

From fountains of eternal peace,

To whisper of thy spirit's heaven—

I'll learn of thee, the glorious bliss!

And carefully I'll close thy lids,

Till murmur'ing hopes of thy repose:

Waiting—I'll view thee in thy rest—

And there my own life-dream will close.

We gather'd round the same bright hearth,

When those—the fond and lov'd might come—

And, mother, thou wilt not refuse

That I should share thy narrow home.

Oh, we will shun sweetly there,

Wrapt in the quiet of the clod;

And dust to dust, of heart and hand

Shall mingle long in one blest sod.

And earth may press her mystic scenes

In glitt'ring pomp above our bed;

For all their blaze, or fitful change,

Can burst the shumer of the dead.

Mother, once more, and I have done—

Ye cannot bid me leave thee more;

I cast away my household gods—

And kneel to Hym thou dost adore.

All! all—*thy* God shall be *my* God!—  
I'll bow me long before his shrine,  
And worship in the holy land—  
In purity—with *thee* and *thine*.

For stronger, still, affection's chords  
Will bind us in *one hope—one faith*;  
And bright, and glorious the bliss,  
Beyond the fearful veil of Death.

B—t—h.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

#### TEMPERANCE.

Many indeed, are the aggravated evils arising from the use of ardent spirits—but I observed in a former communication—it would be a useless task to recount them. They are known to all—even those of the slightest penetration. They are to be found mingled amidst the every-day observation, of every candid mind.

That this is a truth, no reasonable being can dispute. The important question then arises, and ought with awful power, to impress itself upon our minds—how shall these evils be subdued? In what manner shall the progress of this hideous, loathsome vice be averted in its desolating, its wild career? The philanthropic bosom will listen with feelings of the keenest sensibility, to these enquiries, while he whose heart is untouched, and calloused, to the miseries and woes of suffering and sorrow, will lend but a deafened ear, and turn aside in cold disdain, to hear contempt and scorn upon the better feelings of the human heart. But he whose desire is to alleviate the sorrows, and to ameliorate the condition of his fellow creatures, will never lend ear to the popular voice of the multitude against that, which his own conscience teaches him is his duty: or in the language of scripture, he will not "follow the multitude to do evil." But the enquiry is, in what manner shall we contend with this, greatest of the powers of darkness? What mode of warfare will be most productive of lasting benefit, in contending with this potent child of the dark dominions? I am of opinion that gentleness, ought first of all to characterize the advocates of the principles of temperance. By hurling anathemas, bitter and dire, upon those who may honestly differ from us in opinion, may drive them farther from us, but can never win them to our side. Deep rooted prejudice can be eradicated only by the "gentle arts persuasion yields"—not by imprecations and curses. "It is good to be always zealous affected in a good thing" but we should never suffer our zeal to run away with knowledge, and leave us with no other weapons, than unguarded expressions. Being then, clad in the habiliments of the "gentle law of love" who are they that should go forth, valiantly to engage in this holy warfare? First of all, (independent of all secular consideration) but with an eye single, alone, to the wide-extended sway of the kingdom of our Lord, the clergy, should take an active part in the promotion of temperance. To them, the people, by their own free choice and consent, look for examples and guides, in morality and every kindred virtue. This is as it should be, if the ministry is intended as a sacred, useful and important profession, in promoting peace and consolation on earth. And if so, how necessary, how important it is that *that* man who takes upon him the duties, the responsibilities and obligations of the gospel preacher, should reduce to practice the doctrines he preaches to his fellow men. The scriptures forbid intemperance, and strenuously urge its opposite upon mankind.

Societies have done much towards suppressing this evil, and were they not hindered in their efforts, by the discouraging aspect, of those who wear the garb of respectability, the time I apprehend would not be long in reaching us when the miseries of drunkenness, would retire with rapid strides from our land of boasted liberty. Like the terrific reservoir of thunder and smoke it would seem retreating before the bright sunshine of reason and intelligence, and health, peace and virtue would reascend their wonted residence and reign triumphant among the sons of men. This vice is indeed

"A monster of so frightful mien,  
As to be hated, needs but to be seen."  
Like the hideous keeper of hell's dark gate,  
"black it stood as night  
Fierce as ten furies—terrible as hell."

It destroys the foundation and dethrones the noblest faculties of man and renders him an untimely maniac. It lays the mind open to every species of temptation, by blunting and deadening all the moral virtues, loosening all restraint of the passions and propensities, 'the flesh is heir to,' the mind becomes debased, and diseased, and the man, noble intelligent man, rendered a useless, troublesome vagabond, pest to society, a disgrace to the grave, down to which he hastens, "unwept, unhonored, and unsung."

My young friends, who like the writer just commencing the journey of life, under our own direction, let us avoid the snare that beset our inexperienced feet. Let us keep the enemy without the gate—"touch not, taste not, handle not." Then and then only shall we be free from danger.

Never, never will we fill the drunkard's grave, but following the lovely path of temperance and virtue, whose ways are ways of pleasantness, we shall resign our mortal bodies, uncontaminated to their mother earth, and our spirits shall hear the welcome plaudits, "well done good and faithful servant, enter thou into the joy of thy Lord." More than this, the GREATEST earth has named, will never hear.

ELIHU.

[For the Christian Intelligencer.]

#### CHARITY.

"Now

cannot be in sentiment, it will be in feeling; and will be in promoting the common interest of the Christian cause.

Without faith it is impossible to please God. This indispensable requisite to the Christian, receives its proper direction by the influence of charity. The objects which we embrace afford present enjoyment through the same medium.

Were Christians to keep a more steady eye upon these three essential requisites in their cause, the consequence would be a greater union in all their practical labors, and no one could deny that the results would be proportionably happy.

S. C. L.

[For the Christian Intelligencer.]

**WATERVILLE COLLEGE.** In Zion's Advocate of April 14th, I observed a short extract from the Augusta Age, with comments upon the same, by Mr. Wilson, in which he attempts to defend Waterville College against the "intimation of sectarianism." Unfortunately for him, he has failed entirely in his attempt. The only defense he makes is that "the College is not at present in any degree a theological institution." We all knew that before; and also now that institutions can and do use a sectarian influence without professing to teach theology. It is not for Mr. Wilson to prove that Waterville College is not a Theological institution, but to prove that it does no use a sectarian influence. This I presume he will attempt, as he can sustain his position by his own *ipse dixit*, which is not current in this age of free enquiry. But should he attempt it, we will give him a few examples of the sectarian measures which have been resorted to at this institution. If Mr. Wilson knows that such an influence has been used in times past, why should he try to conceal it; or if he is ignorant of it, why does he show such *ad absurdum* knowledge?" It is useless for any one to deny that such influence has been exerted; all who have been acquainted with the proceedings of this college in times past, know it to be a *stubborn fact!* I do not by any means wish to injure this infant institution. I wish it prosperity and freedom from sectarianism. Truth is what always should be observed; and that is what Mr. Wilson must observe in his case, or he must be exposed. In regard to the future prospect of this College, we hope for better things. The resignation of Mr. Wilson, son, son-in-law, &c. caused the joy and rejoicing of every student. We hope the vacancies will be filled with liberal men who will be bound down by no sect party; but will perform those duties which belong to a literary institution.

G.

We are requested to say that Mr. Henry A. Worcester of the *New Jerusalem Church*, will preach at the Masonic Hall, on Sunday Aug. 25, and Sunday Sept. 1st. Services to commence in the morning at the usual hour, and in the afternoon at half past 5 o'clock.

The writer of the letter of which the following is a copy, will send his name, Mr. Sheldon will know to whose credit to put the money. There is no signature to the letter.

Livermore, \* August 15, 1833.

Mr. Sheldon,

Sir—I have enclosed three dollars in this letter for you. Please send a receipt with my next paper.

\* The Letter was mailed at the Wayne P. O.

The Circuit Court of Common Pleas, Chief Justice Whitman presiding, closes a session of two weeks in Augusta, this day.

**NOMINATIONS.** The Democratic Republicans of Oxford have nominated Dr. Moses Mason for Congress and Messrs. Tobin of Hartford and Brown of Waterford for the State Senate. The National Republicans of the same County have nominated Hon. Ruel Washburn for Congress and Dr. Bradford of Livermore and Mr. Wyman of Falmouth for the State Senate.

In Somerset, the Democratic Republicans have confirmed the nominations of Messrs. White and Parks for Congress, and nominated D. Farnsworth, Esq. and R. K. J. Porter, Esq. for Senators.

In Kennebec the Democratic Republicans have nominated Gen. V. Cran of N. Sharon, B. Shaw of this town and R. Baker, Esq. of Albion for Senators.

The National Republicans in Cumberland have nominated Levi Cutter for Congress and Messrs. Gerrish, Grosvenor, Packard and Perley for Senators.

The National Republicans in Lincoln Co. have nominated Hon. Judge Bailey of Wiscasset for Congress. We have not seen their Senatorial list.

**THE SEDGWICK MURDER.** The Boston Transcript gives the following version of the occurrence at Sedgwick, which, if correct, puts a new face on the affair:

The facts in the case—as we learn from Mr. Charles Leman of this city, who was on board the Olive Branch, as a passenger, during the whole transaction—are these:—

Whilst the vessel was lying in this harbor, Hale applied for employment, and was engaged to help discharge her cargo.

Whilst so employed, he expressed a wish to accompany Capt. Pierce on his next trip, and was shipped as one of the crew.

The schr. sailed on Saturday the 13th July, for the eastern coast of Maine, in search of a cargo of paving stones.

On Sunday (the next day) Hale exhibited symptoms of derangement, and on Monday had a violent fit, during which he fell backwards from the quarter to the main deck, and bruised his head very badly.

On Tuesday he appeared better, and was taken on shore, in the hopes of diverting his mind to pick strawberries.

On returning to the vessel he again became furious, fancying that he saw his wife and child beckoning and calling to him.

On Wednesday his madness increased; he was considered dangerous, and it was with much difficulty he was prevented from jumping overboard.

Being disappointed in that attempt he threw himself down the main hatch way upon the stones and slates, and injured himself greatly before he could be secured.

It was then thought best to confine him to his berth, which was done by nailing slats in front of it.

On Friday he became more calm and was liberated, a watch being kept over him.

On Sunday the 21st, he died.

Application was made by Capt. Pierce to Mr. Smith, the keeper of Swan's Island, for permission to inter him there.

It was granted and he was buried on the shore in the presence of Mr.

Smith and his family, the crew of the schooner, and other persons, several females being present, with as much decency and regard for the feelings of humanity as circumstances would permit.

Whilst he lived he had every attention paid to his comfort, that could be offered to one in his situation.

Hale belonged to Boston, and we are informed was a very intemperate man.

He took a jug of rum on board with him, and there is no doubt that its contents caused his insanity.

The whole story of the murder is a sheer fabrication—got up by an unfeeling gossip, who was over anxious to be the first to relate something new, horrible, and mysterious.

On the whole, every thing designates Augusta as the most proper place for the location of the paper; and we feel very sure that the arrangement we propose, will be corded with satisfaction by our subscribers in all parts of the state.

But we shall not leave Gardiner destitute.

Mr. WILLIAM PALMER proposes to publish

our remove, a newspaper here, which

will be better adapted to the business

wants the place, than is the Intelligencer. His

paper will be neutral as to politics; and we

commend his proposal to the friendship of

our citizens.

**CHOLERA.** A gentleman from New Ha-

ven, by the name of Dunning, aged about

years, died in Augusta, at Roger's Hotel,

Thursday of last week, of a disease

which the physicians who attended him say

had every character of the Asiatic Cholera.

For a few days he had been somewhat un-

well of diarrhoea, and had taken medicines

under the direction of a physician. On

Wednesday morning he had so far recovered

as to dismiss his physician, but in the

course of the day was taken down again

and expired the next forenoon. We have

versed with two of the physicians who

tended him, one of whom visited New

York last year in the time of the cholera,

and both of them express it as their opinion

that the stranger died of the real cholera.—

He was a merchant of respectability, here

business. His body was entombed in a

coffin on Friday, subject to the direc-

tions of his friends in New Haven.

We also learn that Mr. Mustard, the

keeper of a Tavern in Bowdoinham, died

last week of "cholera morbus," within twenty-four hours from the time of attack. We are not informed whether he suffered from the characteristic marks of the spasmodic cholera, or not.

Whether the cholera is amongst us or not—and we see no need of concealing the facts on the subject, if it is—it becomes people to be careful as to what they eat or drink, avoid exposure to cold, &c., and whenever they experience an attack of simple diarrhoea, attend to the case promptly. In this way we believe ninety-nine out of a hundred

sick, and has generally borne a good character, except in the Police, where he was identified as being the same person, who, two years ago, was brought there for stealing books from the store of Messrs. Carvill, in Broadway, but escaped by the leniency of these gentlemen. From some of his friends, who came to see him yesterday morning, it was ascertained that he was engaged to be married in the course of next week to a highly respectable and wealthy young lady of this city, who, of course, was not aware of his character. He was committed to Bridewell, but was subsequently bailed out.

**The carrier pigeons.**—It will be remembered that Mr. Durant, the aeronaut, in his ascent at Albany, despatched two carrier pigeons which he had taken up with him, attaching a label to the neck of each, on which was noted an memorandum of his progress. They belonged to Mr. Furber of Mechanics' Hall, Troy. It appears that they played the truant in this instance, and were not seen by Mr. F. until 36 hours after their ascent.

Had he looked anxiously for their return [says the Troy Press] the same evening that Mr. D. made his ascent, and on Friday, the day following; but not seeing them with the other pigeons, as he supposed he would, on the roof of his premises, concluded they had been lost. On going to the coop, however, on Saturday, about one o'clock, he found that both pigeons had returned.—

They appeared much fatigued, and seemed inclined to hide out of sight, not liking, with such an unfashionable appendage to their bodies as a label, to appear among their companions; which one of them, when discovered, was most industriously exerting itself to get loose by biting the string which fastened it. The pigeon which carried the last label was easily caught, but the other escaped to the roof, and was not retaken till in the evening. The original are now at Mechanics Hall. The curious will doubtless be pleased to see them. It is probable that the poor birds, frightened that such an unusual appendage as a white piece of paper should pursue them in their flight, in their alarm flew out of their direct course, and thus became fatigued.

**Novel Law Suit.**—We learn that an action is pending, in the Supreme Court at Albany, against the Mechanics' and Farmers' Bank of Albany, involving the magnificent sum of two shillings, New York currency.—The plaintiff alleges in his "Bill of Particulars," which occupies three sheets of foolscap; that he presented a one dollar bill to the Bank for payment, and that the Cashier refused payment on the ground that the bill was mutilated, one fourth part of the same being cut or torn off, but tendered to the plaintiff seventy-five cents, which he refused, saying that if the bill was good for seventy-five cents, it was good for a dollar. The ground of defence taken by the Bank is, that the note was probably mutilated for the purpose of counterfeiting; and that the rogues have a way of making five good bills out of four, by taking a slip from each, whereby the Bank is made responsible for five hundred dollars where it issues only four hundred.

We hope the Albany papers will give us the result of the trial. As the matter now stands judgment has been entered against the Bank by default, and a motion to re-open the case, on the ground that the Plaintiff's bill of particulars, tho' so very voluminous, is insufficient, is now pending.—*N. Y. Jour. Com.*

**Derangement.**—A very respectable gentleman from Maine, by the name of Boyd, who was a lodger at Holt's, was found last Saturday evening at Brooklyn, near the market, in a state of entire derangement.—He had been sick for some days, and having partially recovered, had attended to business on Saturday, and become over fatigued.

It seems that he left his lodgings between 7 and 8 o'clock, with about four hundred and fifty dollars in his pocket. When found however, he had been robbed of all, and the unfeeling villain had also taken his pocket-handkerchief, keys, and other small articles, and even his hat. It was not until after being bled and receiving other kind attentions from some citizens of Brooklyn, that he was able to give any account of himself. The Police have made efforts to discover the robbers but have not yet been successful.

The money was chiefly in notes of the Boston Commercial Bank,—none of them of large denominations. Mr. B. is now convalescent, though confined to his lodgings.

**Work or no Pay.**—One sultry afternoon, in that "goodly month" which comes between May and July, and in which the congregated wisdom of New Hampshire is assembled at the Capitol to overhaul the laws of the land, a member who had stowed away a quantum suff. of the good things of this world by way of eating his dinner, stretched himself out upon one of the seats, and was very quietly enjoying his siesta when one of the sovereign people who had seated himself in the gallery to overlook his servants, happened to observe the aforesaid sleeper—and without ceremony he bawled out—"Hallo, Mr.—you man that's napping on the bench there, the State don't pay you two dollars a day for sleeping I can tell you, so wake up, wake up." By the time the above speech, which was made in no ordinary tone of voice, was concluded, the house was in a roar, the sleeper arose scared half out of his wits, and the Speaker ordered the galleries cleared.

**Singular.**—The following circumstance has been related to us as having lately occurred in the neighborhood of Tunkhannock, Luzerne county. We do not vouch for the correctness of the story, though it is said to be strictly true.

A little child begged of its mother a piece of cake, and on receiving it immediately went out of the house. A short time afterwards, the mother sought the child, whom she found a little way from the house amusing itself with feeding the cake to a large rattle snake. The snake, with its head elevated nearly to the height of the child's head, was receiving with much apparent satisfaction from the hand of the unconscious child, the crumbs of cake which it broke off and put into its snakeship's mouth. The alarm of the mother, as might reasonably be expected, was very great on seeing her child put its fingers into the mouth of so dangerous a creature as the rattlesnake; but retaining a proper presence of mind she persuaded the child to come to her, and then pursued and killed the snake. *Montrose Volunteer.*

**MARRIED.** In Hallowell, at the X Room, by Wm. A. Drew, on Wednesday last, Capt. Samuel Blanchard, of Dresden, to Miss Abigail Lewis, of Hallowell.

In Orono, (Old Town) Mr. Stephen Smith to Miss Mary Blaize, of Hampden.

**Died.**

In this town, Mrs. Nancy, wife of Mr. Nathaniel Leighton, aged 40. Sarah Elizabeth, child of Mr. Gorham Hamlin, aged 9 months. Emma Jane, only child of Mr. Moses Avrill, aged 10 months.

In Augusta, of Cholera Morbus, Mr. Leuman Dunning, of New-Haven, Conn. aged about 55.

In Kennebunk-port, Mrs. Sarah Huff, aged about 80.

In Palermo, on the 5th inst. Mr. John Bradstreet, aged 85, formerly of Ipswich, Mass. Editors in Mass. are requested to notice this death.

In Bowdoinham, Joseph Mustard, Esq. innholder, aged 61.

In Ellsworth, August 6th, Rebecca P. daughter of John G. Deane, Esq. aged 13.

In Appleton, Mrs. Nancy Peace, aged 42 years.

In Warren, on the 19th ult. Mrs. Ann Anderson, aged 70 years.

In Pittston, Mr. Thomas Jackson, aged 82.

**JOSEPH FROTHINGHAM.** We learn by a letter, written by this young man to his parents, published in the *Essex Register*, that he has arrived at New-York. He came a passenger in the British ship Tay, which sailed from Liverpool on the 15th June, and arrived at New-York on the 7th inst.

**Richard K. Rice, Esq.** has been appointed Post Master of Foxcroft in place of John Bradbury removed,

#### APPOINTMENTS.

Br. S. C. Loveland will preach next Sunday in Waterville.

Br. Thomas F. King of Portsmouth, N. H. will preach in Bangor on the second and third Sundays in September.

Br. A. A. Folsom will preach in Bowdoinham next Sunday.

Br. George Bates will preach in Bowdoinham on the 2d Sunday in September.

The Editor expects to preach in Readfield next Sunday, and at Hallowell X Roads on Sunday after next.

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## POETRY.

## COUNSELS TO THE YOUNG.

BY JULIA H. KINNEY.

Oh place not too fondly, my daughter, thy trust  
Is to the treasures that perish, the things which are dust;  
For change will overshadow thy way with his wing,  
And pluck from thy path every blossom of spring.

Pour out the affections on nothing beneath:  
'Tis a wasting of feelings, a saviour of death;  
Few days, and thy dearest shall wither and die,  
And thy bright visions vanish like clouds from the sky.

Yet, vain are my counsels,—the youthful and free,  
With their warm kindling hopes, ever reckless will be;  
Alas! 'tis their nature, unmindful, to cast  
Scarce a thought to the future, or glances at the past!

Sail I twas their nature? Yes, daughter, but thou,  
With youth's brightest bloom on thy radiant brow,  
Draw near, while I whisper a thought that will give  
Thy young heart a strength every change to outlive.

As sunlight will steal from the roses their hue,  
When a bright lurk beneath their fair holdings of dew,  
As streams from the mountains unceasingly glide  
Till their waters are mingled with oceans blue tide.—

So riseth to heaven life's perishable part,  
When decay is at work in the depths of the heart;  
So a power, though unseen, ever gathereth on high  
The things which, on earth, are too lovely to die.

Then peace, oh my daughter, whatever thy lot,—  
Beams the sunshine of fortune upon thee or not,—  
Peace, peace to thy heart, for the dreams of its love  
Will be blest with a holy fulfilment above.

## MISCELLANY.

## RELIGION THE FRIEND OF MENTAL IMPROVEMENT.

There cannot be a greater mistake than to suppose that the scriptures speak unfavorably of human learning, and that religion looks with a cold or an angry eye on the efforts of them to cultivate and improve its powers.

False religion, indeed, will uphold ignorance, because ignorance is her best auxiliary and friend. Error can only be revered in darkness, and would therefore shut out with all possible care the beams of wisdom, lest they should shine in upon her deformity, and dispel the delusion of her worshippers. But pure religion seeks for knowledge as her companion; and truth rejoices in the light.

The passages which have been adduced from scripture to prove that religion and human learning are opposed to each other, have in such instances been altogether misunderstood. Whenever the wisdom of man is spoken of with disparagement, it is either when it is compared with the omniscience of God, or when that vain, purblind wisdom is meant, which presumes to question the ways of Providence, and to unsettle the foundations of piety and virtue. With regard to passages of the first description, no pious man, of any sect or church, will think of comparing the knowledge of mortals, in its utmost extent with the eternal and unsearchable wisdom of Him who knows all things. And that other wisdom which questions the justice and rectitude of Heaven, or employs itself in disseminating bad principles, in putting darkness for light, and light for darkness, what is it, but the extreme of folly and madness? Who will say that it should not be denounced?

Instead, however, of depreciating real and valuable knowledge, the scriptures are full of exhortations to the attainment of it.—They tell us that it is better to get wisdom than gold; that the heart that hath understanding seeketh knowledge; and that fools hate knowledge. They tell us that Moses was learned in all the wisdom of the Egyptians; and that because Solomon chose wisdom rather than riches or power, the Almighty rewarded him with those other endowments beside. Where is the source of all knowledge, but in the Deity himself; and for what where the scriptures given us but to communicate instruction?

It may be regarded, indeed, as one evidence of the Divine origin of the scriptures, that in every part they rise superior to the condition of the ages in which they were composed, and point forward to an improved state of society. Though in many respects adapted, as it was necessary they should be, to the mental advancement of the people for whose immediate use they were written, there yet may be discerned in them throughout a lofty and enlarged strain of sentiment and anticipation, which the world could not have received because it could not comprehend it. Each prophet seems to stand on a sunny eminence, and while altars are smoking, and victims are bleeding, and gorgeous vestments are glancing, and the shouts of hymns of the prostrate crowd sound like the murmur of a distant ocean, beneath him, to fix his gazed eye on a bright and calm and far off spot, and contemplate soothings visions of purity, simplicity, knowledge and truth.

What more interesting and appropriate relations has learning, than those which she forms with religion? When does the conviction of God's omnipotence and majesty fall so irresistibly on the soul, as when she is borne by science up among the stars, and sees each separate light a mighty and a breathing world, self-suspended in illimitable space, preserving its own appointed bounds, and obeying with exactness the unuttered laws of its invisible Director. To what better conclusion can we arrive, when we observe in the animal kingdom, each creature fitted by its construction, its habits, and its instincts, for its respective element or climate, for defence against its enemies, and for procuring its proper food—to what better conclusion, I say, can we arrive, than that God the Creator is wise and merciful, and confides not the means of happiness, and the joy of living, to one part of his earth, or one class of his subjects, but scatters them with no stinted hand through every region of existence; whether it be under the burning sun, the temperate zones, or the icy circles of the north and south; whether in the thin air, or the deep sea? And what more consoling reflection can we derive from our investigations into the laws and order of the universe, than that He who upholds all other things will not be wanting in his care of ourselves?

Let us instance again in that sublime revelation of Christianity, the doctrine of a future life. If, out of all the animating conclusions which we draw from this faith, there is one more animating than another, it is, that the immortal mind will hereafter range through wider fields of knowledge, than those which limit its researches now; and that its faculties will expand with increasing luxuriance through heaven's eternal spring. We rejoice in believing that we shall be endowed with capacities of discerning things which here are impenetrably

concealed from us, and with powers of improvement which will raise us continually higher in the creation of God.

The connexion too which exists between human knowledge and human happiness, is proof in itself that mental cultivation cannot be hostile to the dictates of religion; for the design of religion is to advance the well-being and true enjoyment of mankind. Now I will not say, that knowledge is always happiness; but I believe that I can with safety say, that knowledge may always be made conducive to happiness, if we take the proper means of bringing about so desirable a result. It depends on the dispositions and habits of our minds, and the application which we make of our advantages and acquisitions, whether knowledge is in any case to prove our bane, or whether it is to be a source of perpetual blessing. We hear it said, for instance, that such a man is raised by his talents and attainments above the condition of those around him, that he cannot participate in their feelings, prejudices, resentments, partialities, pleasures, interests or pursuits, and that therefore he is a solitary being, who has cut himself off from the blessed communion of human fellowship.—But is not this his own fault? Why does he withdraw himself from the circle of his kindred? Where has he learned to slight the sympathies of even the least cultivated individuals of his race? What science has told him that simple minds have no mysteries, and simple hearts no gentle visitings? Can he despise the affections of the human breast, however rude may be the words in which they are clothed? Can he refuse to take an interest in those cares and duties, which, though humble, occupy the existence and constitute the probation of his fellow mortals? Then, with all his wisdom, he is but half learned. He has not learned the value of his own nature. He does not know that "man's heart is a holy thing." It does not follow, by any means, that because a man reads much, and thinks profoundly, and feels keenly, and is gifted with a bright and creative fancy, it does not follow, that he should be thrown out of the region, and the reach of human sympathies. The truly wise man will estimate and cherish them; and then the stores of his mind will be sources of added enjoyment, and his wisdom will not prove his sorrow.

So it is with the knowledge of the evil that is in the world. Though it may be perverted to harden the heart and blunt the moral sensibilities of its possessor, yet it may also be made to increase his happiness. If he has formed for himself correct principles of action, and is thoroughly convinced that virtue is the greatest good, he will not on the one hand, be corrupted by bad influences, and on the other, his knowledge of the forms and ways of vice will enable him to guard himself more effectually from its power, that if he were ignorant of its devices.

Examples might be multiplied; but the considerations already advanced will abundantly justify the conclusion, that instead of discouraging, religion commands and stimulates mental exertion, and is friendly to the cause of intellectual improvement. We are called on, therefore, as we regard the dignity of our nature, the interests of virtue, our own happiness, and the happiness of our fellow-beings, to push our researches after knowledge to the utmost, and to use every means in our power to communicate instruction, to enlighten the uninformed, and spread abroad the mandates of reason and truth. We must not heed the cry of prejudice, we must not fear the threats of bigotry, and we must not listen to the selfish whispers of a short sighted policy; because it is our sacred duty to go on with ardor, confidence and resolution, in maintaining as ably as we may, the claims and rights of the human mind.—Unitarian Miscellany.

## FIVE CHAPTERS ON PARTIALISM.

## CHAPTER I.

Caleb Comfort was a native of Connecticut. His parents were among the most prominent and respectable members of the Congregational Church in the town of Saybrook; and, as may naturally be supposed, deemed it a religious duty to bring up their son in the nurture and admonition of the Lord—in other words, carefully to instruct him in the doctrinal principles of Calvinism. In consequence of the attention given to his spiritual education, Caleb was enabled, before he was twelve years of age, to repeat every article of faith in the "Saybrook Plat-form," and to yield the appended reply to every question in the "Shorter Catechism."

It is well known that the inhabitants of the land of steady habits, have ever entertained a religious reverence for the opinions, laws and customs of their pious progenitors. It was even so with the parents of Caleb Comfort. While they honestly paid their taxes, and were obedient to the authority of civil rulers, they also observed the spirit of obsolete enactments—assigning as a sufficient reason, that their fore-fathers were pious and wise.

I mention this particular in order to account, in a satisfactory manner, for a few facts:—Though Caleb had naturally a fine ear for music, he was not allowed to possess any instrument besides a jews-harp; his hair was always 'cut round according to cap,' and his mother was never known to kiss him on the Sabbath. It is believed that he once endeavored to persuade his parents to give food and lodging to a quaker; but this was considered such a criminal outbreaking of human depravity, and so utterly repugnant to the laws of their ancestors, that the lad was suitably chastised. In all this they sinned not, nor came short of their views of the glory of God.\*

Having arrived to the years of manhood, Caleb received the parental benediction, bade adieu to the abode of his fathers, and journeyed to the land of strangers, as did Jacob of old, "to seek his fortune." Providence directed his steps to Lancaster county, Pa.; and being well pleased with the face of the country and the manners of the people, he fixed the place of his future residence a few miles distant from the Chieques Alon-ga. By honesty, industry, and frugality, he speedily rose in the estimation of the people, became a member of the Presbyterian church located in the vicinity, and in a few years, intermarried with a wealthy and respectable family.

Caleb was zealous, and his zeal in the advancement of the cause of religion, so strongly recommended him to the especial regard of the saints, that he was chosen and ordained as a Deacon of the Church before he was five and thirty years of age.

Deacon Comfort was by no means an ordinary man—nor was his appearance ordinary. His solemn physiognomy, broad skirted coat and ample breeches, together with his shoe and knee buckles, evinced that he entertained a proper sense of the dignity and importance of his spiritual office; and that he felt it his duty to be arrayed in becoming apparel, and maintain a corresponding deportment.

They who are aware of the powerful influence of early prepossessions, will not be surprised to learn, that not even Parson Job Jenkins more firmly believed and contended for the pure principles of Calvinism, than did Deacon Caleb Comfort. At the period of this narrative, viz. 1827, Arminian Calvinism was unknown in the Presbyterian Church. With Parson Jenkins and Deacon Comfort, the Sovereignty of God, and his free distinguishing grace in the salvation of sinners, were fundamental articles of faith; and it was consequently with no small regret that they perceived the rapid spread of the Arminian heresy. "Revivals of religion" were multiplying on the right hand and on the left; a Methodist Camp Meeting had been recently held in the vicinity, and numbers had unitied with the society in charge of Elder Simon Smith.

When the latter circumstance was communicated to Deacon Comfort, his spirit was moved within him, and his soul was melted because of trouble. "I will visit the Parson," said he; and he was soon bend-ing his way across the fields to the parsonage.

So soon as the occasion of this unexpected visit was made known, the Parson laid down his book and lit his pipe. "I am verely astonished," said he, that men can be so deluded as to suppose that the Leopard can change his spots or the Ethiopian his skin. Having denied the Sovereignty of the Almighty, they have in effect erected a Babel, in which they imagine themselves secure from the overflowing scourge. But God will take the crafty in their craftiness. Denying the free distinguishing grace of Christ in the great work of salvation, they have persuaded themselves that they can save themselves by "creature works." And thus they have made a covenant with death, they have formed an agreement with hell! My soul come thou not into their secret—unto their assembly be thou not united."

"It is even so," added the Deacon with a sigh. "The carnal mind is full of gall and wormwood. It is an enmity with God and with his holy decrees. It would take the crown from the Savior's head and make the Supreme Being dependent on the creature for the exercise of his divine will and nature. Why, then, should we be surprised that Elder Smith, through the instigation of the Devil, has thus perverted the testimony of Jesus?"

"There is much justice in your question," responded the parson, "but I must still express my astonishment at the amazing blindness of men living in a christian land.—Even the heathen allow God to be Supreme and Sovereign; and they have no other than the light of nature to direct them. But in this land of Gospel light—in this land of Bibles—to deny the free distinguishing grace of God—wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward; they shall utterly perish in the gain-saying of Core."

"The Lord preserve us," exclaimed the Deacon: "The Lord preserve us from hardness of heart, anck keep his elect ones as in the hollow of his hand."

To this pious ejaculation, the person responded 'Amen,' and after a few moments continued his remarks. "I clearly foresee how this matter will terminate. We hold that all for whom Christ died will finally be saved; and Elder Smith, as you inform me, teaches that Christ died for all. These two points are strongly insisted on by some persons in M\*\*\*\*\*\*, who call themselves Universalists; they are turning many away from the true faith; and unless something is done to put down this doctrine of a general ransom, the doctrine of the Universalists will and must prevail."

"I think," said the Deacon, "that Dr. Owen has written a work on the principles of the Universalists. Is he not very pointed against them?"

"He is a very strong and clear writer," responded the parson; "but he argues chiefly against the general ransom, or universal atonement. He contends, and justly, too, that if Christ made a universal atonement, and if salvation be yet suspended on the whims of the human will, it is still possible that all may be damned!" But the Universalists in M. take a different course. They contend for the universal atonement, and also for the great truth that Christ did not die in vain: that having "tasted death for every man," every man will eventually be saved—inasmuch as, short of this, Jesus cannot "see of the travail of his soul and be satisfied."

In order to destroy their conclusions it is only necessary to show that Christ did not make a universal atonement—and this point Dr. Owen most conclusively and pointedly proves."

"Have you a copy of Owen's work?" inquired the Deacon.

"Yes: a new edition of it has just been published in Philadelphia. It is recommended by Dr. Ely and others, as being worth its weight in gold." I cordially subscribe to their opinion. I have lately received several copies of the work, and make you a present of a copy."

"Thank you," said the Deacon; "I doubt not I shall be edified in the perusal of it.—But what shall be done in relation to Elder Smith and the influence of his doctrines?"

"I will preach on the subject next Sabbath morning" said the Parson.—Chr. Messenger.

\*The following are Extracts from the primitive judicial code (commonly called the *Blue Laws*) of Connecticut. "No one shall play on any instrument of music, except the drum, the trumpet, and the jews-harp.—Every male shall have his hair cut round according to a cap.—No food or lodging shall be offered to a Quaker, Admitte, or other heretic.—No woman shall kiss her child on the Sabbath or fasting days."

[From the Trumpet.]

**THE GLORY OF GOD.**

"The heavens declare the glory of God."

—Psalm xix. 1.

Our christian doctors, who maintain creeds which limit the goodness of God and restrict his mercy to a part only of the human family, have never been able to satisfy unprejudiced people how their doctrines can be reconciled with the moral perfections of the divine Being. It is true, that they have not

been wanting in endeavors and efforts, in inventions and imaginations, but the point in which they fail is an entire want of consistency. Some times they will set off from the proposition that God is universally benevolent, and has made salvation possible for all men, and not only freely offers eternal life to all, on easy terms, but even persuades and urges all to accept the proffered mercy at his hand. But if they are asked how all this can be reconciled with the divine foreknowledge of the certainty of the endless misery of a large portion of the human family, there is no answer which directly applies to the question; but the Rev. Doctor now thinks of another article of his creed, which, though entirely inconsistent with all for which he has before contended, helps him out of his difficulty at once. He now remembers that God is a sovereign, and that from all eternity he predestined some of the human family to glorify his grace in the enjoyment of himself forever, while he ordained the rest to glorify his justice by suffering his wrath everlasting.

Now the victory is won, the contest is put to rest, and the creed which limits the divine goodness triumphs! Who dare maintain that God will forego his glory, will prostrate the dignity of his justice and tarnish its lustre for so contemptible an object as that of making all his creatures like himself, holy and happy?

This blind doctor, whose business is to lead the blind, is confident that he sees his subject clearly. He never thought to ask himself how the justice of God could be glorified by continuing moral beings in an unjustified state; nor how divine mercy could be glorified while prevented from extending to all who need it.

But the fact is he sees nothing; he remembers his creed, and that is sufficient for him as a "guide to the blind, a light of them which are in darkness, an instructor of the foolish, teacher of babes;" and his zeal is now directed to maintain the glory of God.

The passage of holy writ, which heads this article directs us to contemplate the heavens, as an open declaration of the glory of God.

And as it is believed that no comment can better illustrate this sublime subject than the one subjoined by the inspired author, the attention of the reader is invited to examine it with caution. "The heavens declare the glory of God; and the firmament sheweth his handy work. Day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is in a bridegroom coming out of his chamber, and rejoiceth as a strong man to run race. His going forth is from the end of the heaven, and his circuit unto the end of it; and there is nothing hid from the heat thereof." These marvellous things, the work of God's hand, speak the instructions of divine wisdom to all countries, wherever they are on the face of the whole earth. Day and night, light and shade, heat and cold, summer and winter, seed-time and harvest, sun shine and rain, all succeed each other in the regular order of the established laws of nature. All these, with the elements of which we are composed and by which we subsist speak one uniform language to all rational creation; and in the universal, impartial distribution of the goodness of the Creator, declare this glory.

If creation and providence declare the glory of God, it is a plain truth that the divine glory is not opposed to universal goodness, for universal goodness is manifested in creation and providence, and that so clearly that the writer of our subject has said, "The Lord is good unto all, and his tender mercies are over all his works."

In relation to these remarks, the reader will recollect, that those preachers, who endeavor to maintain and propagate the doctrine of partial, limited goodness, are never known to advert to the works of God in creation and providence, to illustrate their tenets of faith; but shutting their eyes against heavenly instruction, and turning their backs on the works of God, they endeavor to study the dark, mysterious inventions and imaginations of men, and lose themselves in a room of finding truth. Widely different from this method did our Saviour proceed in giving instruction. He presented the people with the impartial and universal blessings of rain and sun shine to demonstrate that the love of our heavenly Father extends to all people and to teach us that our perfection lies in imitating so brightan example. H. B.

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THE SAFE SIDE.

Truly, said friend doubtful, you Universalists seem to be very happy. Your doctrine is very pleasing and to tell the truth I should really like to believe in it, and be a happy Universalist. But I reckon it is always best to be on the safe side. If you are right, I am safe enough; but if you are wrong our system makes your case desperate indeed. So I think I will keep my faith and be safe.

Once on a time, as tales usually begin.—Two men went fishing. A. had a good substantial boat that admitted no water, and B. was in a leaky old canoe, which would hardly sustain its own weight. A. caught fish in abundance, and had before him the prospect of a rich repast, but B. had no time for fishing. It took all his time to bail his crazy boat, and keep it above water.

Truly, said he, neighbor A. you are very happy there. You have got a good boat, and are taking fish finely. To tell the truth, I should like right well to be in your boat; but I reckon it is best to be on the safe side. If my boat sinks, I can get into yours, and I know you have fish enough for us both. So I will stay where I am. If this boat goes down, yours will save me, but if yours sinks your case will be desperate. Your fish and boat are gone, my boat will not hold you, and as